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AMERICA, THE "LAND OF EMANUEL:"

CONSTITUTIONAL LIBERTY A REFUGE FOR THE GATHERING TO SHILOH.

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"And the stretching out of his wings shall fill the breadth of thy Land, O Emanuel."—Isa. 8, 8.

A spiritual and eternal land of Emanuel is mapped out by the Christian, with Jerusalem for its capitol and the sons of God for its inhabitants. Its geographical location, however, is with many as a certain writer has said of Deity, "Its centre is everywhere and its circumference *no where.*"

But whatever concerns the moral and spiritual hemispheres of humanity, must have a geographical claim to earth. We no where read of a new heaven without 'a new earth.' 'Blessed are the meek—they shall inherit the earth.' They lived and reigned with Christ *on the earth.* 'The righteous shall be rewarded in the earth.' 'I know that my Redeemer liveth and he shall stand in the *latter day* upon the earth.' Job.

Where, then, is the true land of Emanuel? The allusion in the text was no doubt literally, to the land of his birth. But the stretching out of the wings of the King of Assyria was to fill its breadth. And the Roman Eagle did the same in the days of Vespasian. The Holy Land has now no claim, either to its own name, or the name of Emanuel.

We will not assume that the desolation of this land is perpetual; but allow me for a moment, to fancy the present occupants of the soil standing on the very ground which drank the blood of 'the Prince of Life,' to say to the Christian Pilgrim *something like this*, 'Why seek ye the living among the dead? the Christian Jesus among Mahomedan Turks? He is not here. Disciples and angels say that he rose to Heaven, and will come again.' And well might they add, if conversant with the Christian scriptures, "If he comes again it must be in the 'clouds of his own Heavens,' to be admired in his saints; not surely, among warring Turks or the disciples of the Prophet, who disallowed the claims of Jesus."

For a sum of gold you may enter the holy sepulchre, and kneel in the very "place where your Lord lay!" But, stranger, he is not here. Learn for yourselves, if you can, to what city or mountain, to what nation or empire, he will return; your own beloved Emanuel! Again, if you ask the theologian, the man of science, or the wily politician, they will do no better for you than we have thus imagined, the guard at the tomb of Jesus, or the 'Arabian who was to pitch his tent there.'

Where, then, is now the land of Emanuel? A more interesting question may not be marked in the geography of the Heavens. With intense interest the disciples put this question to Emanuel himself, when he had told them that the coming of the son of Man should be like the lightning, or bright shining, (not the electric phenomenon, but the 'light that cometh out of the East, and shineth even unto the West." They

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aid into him, "Where, Lord?" As good as to say, "where shall be the light of thy glory, and the land of thy dominion?" Isaiah had said "the Gentiles shall come to thy light, and kings to the brightness of thy rising," but where, Lord? His reply, "Wheresoever the body is, there will the eagles be gathered together," does not so much answer the question, as give a new and increasing interest to the inquiry.

Let me here call your attention to a prophecy concerning Jesus, expressed by David, "The lines have fallen unto me in pleasant places. Yea, mine is a *goodly heritage*." By comparing Ps. 16, with Acts 2, you see that Peter applies this prophecy to Jesus, though he does not quote this part of it. He shows the fulfilment of this Psalm in Jesus, "moreover, my flesh shall rest in hope, for thou wilt not leave my soul in hell," &c. That portion of the text which speaks of the "lines falling to him in pleasant places," it was not Peter's purpose to explain. It had not surely been accomplished in the personal ministry of our Lord; for had he then foreclosed his claim on the goodly heritage he would not have said to the scribe who sought to join his society, "the Son of Man hath not where to repose his head!" Now it is said of thy king, (Zech. 9, 9, 16,) "who cometh, having salvation, lowly and riding upon a colt, the foal of an ass, that his people shall be as the stones (or gems) of a crown, and lifted up *as an ensign upon his land*." He will then have a land, "whereof the lines fall to him in pleasant places." The prophet adds, "For how great is his goodness, and how great is his beauty; corn shall make the young men cheerful, and new wine the maids." The allusion then is to such a land as produces corn and wine.

But let us return to the instruction of Jesus; "Wheresoever the body is, thither will the eagles be gathered together." This shows the gathering to a *geographical point*, as foretold in the blessings of Jacob. Gen. 49, 10. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, *until Shiloh come*; and to *him shall the gathering* of the people be." Said Jesus also, "He shall gather together his elect from the four winds, from one end of Heaven to the other." Indeed a mighty gathering of the people is uniformly foretold in prophecy as characteristic of Millennial glory.—"It shall come to pass in the last days, saith Jehovah, the mountain of the Lord's house shall be establisbed upon the top of the mountains, and many people shall flow unto it," &c.

These prophecies were in part fulfilled in the great gathering of the saints at Jerusalem, but not in their fullness; for in their ultimate culmination, "Nation shall not lift up sword against nation, neither thall they learn war any more."

The gathering of the elect of the people of Shiloh, so aptly represented by the gathering together of the eagles, a people justly claiming Emanuel, or Shiloh, as their Lord and Saviour, (for he shall save his people from their sins) must point the inquirer to the true spiritual hemisphere as definitely as "the star in the East," directed the wise men to the plains of Bethlehem.

The prophet speaks of God's people dwelling in peaceful habitations and in *sure dwellings*, and quiet resting places.

As said Jesus in his sermon at Bethany. "This day is this scripture fulfilled in your ears." Nay, in any society of united believers, you would say, "how goodly are thy tents, O Jacob, and thy tabernacle O Israel." As the gardens are they spread forth, as trees of line aloes which the Lord hath planted, and as cedar trees beside the waters." A Shaker brother speaking of certain rivers where he had been travelling, a friend present asked him, "on what river (did you say) is the Shaker village?" "*The river of Life*," was the answer.

We have seen the prophecies speak significantly of peaceful habitations, "sure dwellings," "quiet resting places;" we then inquire, as did the disciples, "where Lord?"

In foretelling the calling of the Gentiles, Hosea says in *the place* where it was said unto them, "Ye are not my people, *there* it shall be said, Ye are the sons of the living God."

This text St. Paul applies thus, "As he saith also in Osee, I will call them my people which were not my people, and her beloved which was not beloved." Roman 9. 23. Who was intended in calling her beloved the day has declared; and the place of her spiritual sceptre can be no less than Emanuel's Land. "Forget also thine own people and thy father's house, so shall the King greatly desire thy beauty;" Psalm 45. Thus it was foretold of Jesus, that the uttermost parts of the earth should be his possession, and of his bride, the Queen, in gold of Ophir, that she should forsake her own country and her father's house. Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Had

Jesus met with a national acceptance in his own country when he came to his own and his own received him not, although the literalists of his time took him by force to make him a king, the text which speaks of "uttermost parts of the earth being his possession," would seem to have little meaning. So also of Mother Ann, had she remained in England, the 45th Psalm which Paul applies to Christ, and of course "the queen, in gold of Ophir" must be the bride, whoever she is, it would have been difficult for her disciples to spiritualize "Forget also thine own people." See Heb. 1. 8. There is now no need to spirtualize either "thine own people," or "the uttermost parts of the earth," for we see the literal accomplishments of both prophecies, and they mutually confirm each other.

Again: Isaiah 18: "Ho, land shadowing with wings which is beyond (west of) the rivers of Ethiopia." The translation "Ho, land shadowing with wings," seems more in harmony with the spirit of this prophecy than "wo to the land."

Verse 3. All ye inhabitants of the world and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains.

A modern writer says: "The prophet stood in Jerusalem, his face was westward, the Mediterranean sea lay before him; on his right lay Turkey and Europe; and on his left lay Egypt and, Ethiopia." In the far west, *beyond the rivers of Ethiopia*, lay the unknown land in its wilderness state. The land NOW shadowing with wings the arms of the United States, the outspread wings of the eagle, whose southern boundary of latitude is the same that crossed the land of Judea. Upon the mountains it was to be lifted up; this land "shadowing with wings" was a land composed of mountains, hence that was the land where the ensign was to be lifted up; a mountain in prophecy signifies a kingdom, but here the *plural* is used instead of the singular number, which represents a country composed of different kingdoms or mountains. What is the composition of these United States? they are composed at present of 33 *mountains* or kingdoms, or governments, distinct sovereigns, independent in themselves, and yet united as one, for the mutual benefit of all. This is the kingdom that Jehovah points out for the ensign to be lifted up. "When He bloweth a trumpet, hear ye."

Remember that he was to have the "uttermost parts of the earth for his possession." Let us then candidly inquire, what land could be called "the uttermost parts of the earth," if not America? or, what land can show more distinct traces of providential preparation for some great event? A Columbus dreams of an unknown land; a hemisphere whose only geography was the prophecies that Messiah's dominion should be from sea to sea, and from the rivers even unto the ends of the earth. A Spanish Queen pledges her jewels to defray the cost of its discovery, and what a field of improvement is displayed to the civilized world. See Zech. 9, 10. Ps. 72. 8.

Little did Columbus with all his religious enthusiasm, imagine that his new world would be the scene of action for the creation of "the new heavens and new earth wherein dwelleth righteousness," and that there the holy city, New Jeruesalem, was to descend to poor benighted man.

When Noah predicted that Japhet, from whom is descended the Anglo-Saxon race, should dwell in the tents of his brethern we cannot suppose that his vision reached to the extent of the territory. We read in Chronicles of one who prayed that the Lord would enlarge his coast, and God answered his request. If our forefathers made this prayer, the request has certainly been very liberally granted.

In tracing the progress of the race, there is much that tells of the fulfillment of prophecy and providential preservation. To say nothing of the perilous times of Egbert, Alfred, or William the Conqueror, down to Cromwell the Protector, the rudimental preparation of the Pilgrim Fathers, with whom germinated the seed of Constitutonal liberty, was an important prelminary towards paving the way for the day of God.

Had Cromwell established his constitutional liberty, without the slaughter of Charles and the royalists, subduing their hearts without the loss of their heads, he would have given better evidence of the inspiration he claimed.

But the preface to his political book of life, was the death warrant of King Charles and the book is in excellent keeping with the introduction. So, also, had the first settlers dealt gently and kindly with the aborigines, trusting to the noble manly character of their red brethern, instead of setting the pernicious example of distrust and treachery, then the war-whoop of the Indian had never been the echo to the challenge of civilized men. How many hearts have bled for want of that Christan love which :—

"Views a friend in every human face."

But even the present generation do indeed allow the deeds of their fathers, and the Indian's wail still coutinues

"I will go to my tent and lie down in despair;
I will paint me with black, and will sever my hair;
I will stand on the shore where the hurricane blows,
And read to the God of the tempest my woes;
I will weep for a season, on bitterness fed,
For my kindred are gone to the mounds of the dead;
But they died not with hunger, or wasting decay—
The steel of the white man hath swept them away."

But again, God causes the wrath of men to praise him. Oppression drove the "May Flower," chartered for the ark of Freedom, to the wilderness of America. The New York Mariah bears the ark of the testimony of Christ's second coming to this same happy shore.

But, neither the "Mariah," nor the "May Flower," nor yet the adventurous bark of Columbus, knew the true value or extent of their mission; nor could Adams, Hancock, Washington or Lafayette, estimate the worth of the sacred honor which they with their fellow adventurers, pledged to American liberty. For, what was Colonial Independence, but the morning star to the rising of the millennial sun? What the boasted American Revolution, but the harbinger of the glorious Millennial Revolution, which was to establish the Rock of Ages in thy land, O Emanuel." Prov. 14. 9. "A man's heart deviseth his way, but Jehovah directeth his steps."

Not that by any manner of means, America is, in a political sense, the land of Emanuel, but we claim a national relationship to the day when the kingdoms of this world shall become the kingdoms of our Lord.

"There is a Divinity which shapes her ends,
Rough hew them how she will."

Had America been successfully colonized by the Northmen, five hundred years before Columbus, Catholicity would have had the dominion. Immense would have been the disadvantages under which the pilgrim fathers would have discovered that priceless gem in the field of moral progress, the Plymouth Rock. Well may we say, in a national sense, thanks be to God who giveth us the victory!

American poets and orators delight to celebrate the "liberty which gladdens the barren hilltops of Scotland, Switzerland and our own loved New England; that makes the sun shine brightly in our cold northern sky.—Liberty, which nerves the arm of labor, and blesses the couch of repose, which clothes with strength and beauty the sons and daughters of the free." Very good, but what is all this, compared with the spiritual, heaven-inspiring liberty, of the sons and daughters of the Lord Almighty? Freedom from sin and separation from sinners?

Revolution, we admit, has planted the tree of liberty, whose leaves, in a political view, may be for the healing of nations; but Emanuel has opened to us the tree of Life in the midst of the Paradise of purity and love.

We would not undervalue the blessings of freedom, and while with gratutude to those who, *not then knowing a more excellent way*, adventured their lives and fortunes, in defense of human rights, we trace the blood-bought protection at Concord, Bennington, Yorktown and on the Lakes and the Hudson, we would not forget that this Millennial Revolution has had its Manchester, Bolton and Lancashire, in England; its Poughkeepsie and Albany,* on the same beautiful Hudson; its "Valley Forge" at Nyskeuna; with its Pittsfield, Harvard and Shirley, in New England, and more than all, NEW LEBANON, its visible seat of government, the Millenial Jerusalem, whence the law goeth forth out of Zion.

"Why leap ye, ye high hills? 'Why leap ye, ye sects and parties?' lo, this is the hill that God delighteth to dwell in; Jehovah will dwell in it forever." Ps. 68 16. New Lebanon is truly the metropolis of Emanuel's land.

"No wonder the earth and the heavens are blended,
And forests with music resound;
For lo, on this Mount hath Jehovah descended,
And sheds his bright glory around.

On this holy Mount by divine inspiration,
The Most High shall utter his voice;
Proclaiming His law to all kindreds and nations,
And causing the meek to rejoice."

*Places where Mother Ann was imprisoned.

Millions shall rise up and call those blessed who enacted the scenes of this spiritual deliverance, a ransom from bondage and tyranny, more dreadful than colonial bondage or even Egyptian servitude. "The Lord hath done great things for us whereof we are glad."

But let me speak freely concerning the old world. It was the purpose of England to give law to America, and had she known the day of her visitation either spiritually or politically, it might easily have been done. The provinces did not wish dissolution of the Union.

Christopher Love, a prophet of her own, to whom England paid the compliment of martyrdom on Tower Hill, London, in 1652, had truly uttered this beautiful prediction. "Out of thee, O England, shall a bright star arise, whose light and voice shall make the heavens to quake and knock under with submission to the blessed Jesus."

But when that star arose, in the light and testimony of Mother Ann, they did not so much as diligently inquire what time the star appeared. The burning and searching light of her testimony was a swift witness against the lust and pride of the human heart.

This they treated, although the learned bishops could not deny her inspiration, as did the scribes and pharisees the same light and power in the person of Jesus. In either instance "the world by wisdom knew not God—" nor the revelation of his word.

It was clear to all that Mother spake by inspiration; her enemies supposing that if they could get aught against her, it must be concerning the law of her God, disingenuously asserted that in the unknown tongue, she uttered blasphemy against God. An appeal of course was made to the learned.

As she sat before the Judges one of them said to her, "Woman, why don't you speak?"

"Why do not these trees wave in the breeze?" said Mother.

"Because," said one of the Bishops, "there is no breeze."

"So then," said she, "you must wait until the power of God moves me to speak."

The counsel reported that she spoke in seventy-two different languages or dialects, and that her inspirations contained deep and interesting mysteries of things pertaining to the kingdom of God. They reccommended that no further proceedings be had against her.

I give this as it was told to me by Elder Abijah Woorster, who had the statement from the first founders, a man who, himself, possessed the gift of tongues and of healing, and the power not unknown in this day, of improvising hymns and songs. This experience of Mother Ann, was of course in England, where a counsel of learned men could be easily convened.

"As far as sin has reigned and souls have been enslaved,
As far as they're awakened and would be truly saved,
As far as they're convicted to feel the loss of man,
So far shall be extended the NAME OF MOTHER ANN."

So say her friends, and what say her enemies? hear them from the popular press—"Her career has become a part of history, and her followers are daily increasing, though three-fourths of a century has passed since the weeping and disappointed company followed her to the tomb; and with all candor we must say, that at no time in the history of the sect, has the influence of this wonderful woman been more potent and positive than it is at the present time."

But a word further concerning the old world.

Had England accepted the message of Mother Ann, which proclaimed the coming of the blessed Jesus, the Prince of Peace, sending the heavenly tidings to this land, instead of letting loose the demons of war, "how beautiful would have been the feet of the joyful messenger;" her Whitefields and Wesleys, as well as her Lee's and Whittakers, would have sounded the trumpet of redeeming love, in connection with this millennial message, "the marriage of the Lamb is come and his Bride hath made herself ready." In return for these spiritual things, England would have shared largely "in material good." It was *political economy*, as well as christian prudence, to seek first the kingdom of God, and of Peace, and all these things should have been added, and so it is always; for God blesses them that bless his people, and "rebukes the devourer for their sake."

Had England known that America was destined by divine appointment, as foreseen and foretold by Mother Ann, to be free and independent, as of course any land to be "Emanuel's land" must be, she might easily have given a *Magna Charta* by which there would be no danger of damage to the king's revenue.

Well did Parliament say in its debates, that "it was time to instruct the throne in the language of truth." But the language of truth was to the ears of Royalty an unknown tongue even in that august and awful crisis. Royalty has since learned a few good lessons, and paid liberally for tuition. "It is better to celebrate the bounties of the Almighty than the robberies of Alexander."

Far be it from me to speak reproachfully of England, or the Church of England; but neither church nor state had the wisdom to prefer a golden revenue, by a peaceful American commerce, to fleets and armies, or England would at this moment find herself in alliance with the most powerful people on the globe, instead of being in fearful compact with the very nation with which for ages she has held the bitterest and most sanguinary conflicts, and the very power which lent its aid to the American Colonies, to annihilate her claim forever!

Nor was it altogether necessary for the prevention of these calamities, that the mission of Mother Ann should have been, at that time fully comprehended. A true sense of justice would have held America in union with England. "He was a good man and a just," Lu. 23. 50—was said of Joseph the Counsellor, and of Barnabas the son of Consolation, who had contributed to the suffering Church at Jerusalem. Would to God that we had more of the sons of consolation; there are some even in the political world who do as was said of Joseph, the Counsellor, "wait for the kingdom of God."

The same justice towards Mother Ann and her claim, as was expressed by Lafayette in a friendly interview with her at Watervliet, (as related to us by a brother who was present) would have done honor to priest or statesman; as in the instance of Governor Clinton, who, learning the fact of her imprisonment at Poughkeepsie, New York, commanded that she should be immediately set at liberty. Noble act, Clinton, it shall convey thy name to the latest posterity.

But we will not indulge in vain regrets for the spiritual guides of the parent country, nor be unmindful of the good derived from the fatherland, in contributing to the elements of constitutional liberty; for where there is no such liberty there can be no permanent "gathering to Shiloh."

Shining more and more to the perfect day may Emanuel's banner be speedily unfurled to every land of the Globe. The heir of faith is to be the heir of the world.

When God gave to Abram the former land of Emanuel, he promised "that in him and his seed, which is Christ, all the families of the earth should be blessed." Such is the Bible story. But how was a promise so remote to be traced through intermediate families from Abraham to Jesus?

If the story of creation, and the fall of Adam through the enticement of the woman, was known to Abram, he knew that God had said the seed of the woman, the virgin [Isaiah shows that Emanuel was to be born of "a virgin", and Mathew records the fact,] was to bruise the serpent's head. By the seal of circumcision we trace the purpose of God according to election. If the seed of the virgin was to "bruise the serpent's head", Abraham had no cause to fear for a child of promise by faith. Hence he dismisses Ishmael, the offspring of sexual indulgence.

Had Ishmael been the heir, and of course the progenitor of Christ, circumcision could not then have connected Abraham with the father of Mary; this important rite, so significant of the cross, to be introduced in the life of Jesus, not having been commanded Abram until after the birth of Ishmael.

But in due time Isaac is born and elected or chosen. He has two sons. Esau and Jacob; Christ cannot come through both, there must be an election, a choice. A partial mother "makes his calling and election sure" to Jacob. Had she waited, God would have made this all right; for his choice was made, (not that Jacob was elected to heaven and Esau to hell,) but only Jacob was to continue the true line of promise. There could not be two. Nor could he come through more than one of the twelve sons of Jacob Inspiration settles this in the text we have used: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." No doubt the partiality of Jacob would have replaced the "coat of many colors," and have given the claim to him "who was separated from his brethren," but the purpose of God, according to election, being once made, is sure.

The same law of divine election holds good in the choice of MARY, that immortal "virgin of the tribe of Judah; and also in the preparation and election of ANN LEE, of Manchester, who was divinely instructed to seek the land of religious liberty, in which she planted "the rose of Sharon and the lily of the valley."

You talk to us of a model republic, "whose fathers were the sifted wheat of the 'O World;' we talk to you of a model Jerusalem, a city of the living God, whose emigr

tion was not from the old world," but from the Heavens of eternal love, adorned as a bride, and shining with angelic beauty.

When infant America was baptized in blood—but not, as I conceive, by any Heaven ordained immersion, had the dove of peace descended, instead of the eagle of power the emblem would better have told the true and rightful purpose of our ensign to the nations.

For if America fulfil the true purpose of her mission, she is destined not only to carry liberty to the nations, when God shall "shake the thrones of kingdoms," but peace and good will to men; she may, if she will, break off every yoke, and cause every captive to go free *in all the world.*

Heaven grant that it may not be said of this, as of the former land of Emanuel, "Hadst thou known in this thy day, the things that pertain to thy peace ! but now they are hid from thine eyes!" While the stretching out of the wings of your eagle fills the breadth of our land, from the rock-bound shores of the Atlantic, to the more tranquil murmur of the Pacific seas, let the genius of patriotism second the lessons of revelation. "Be wise now therefore, O ye kings, and be instructed, ye judges of the earth; kiss the Son lest he be angry and ye perish from the way, when his anger is kindled but a little." (Ps. 2.) How many kings, or judges, or emperors, or czars, or pashaws, or presidents, may perish from the way, before even this favored nation will know *the day of their visitation*, is more than I can predict.

Hagg. 2. 22. "I will overthrow the throne of kingdoms, and destroy the strength of the kingdoms of the heathen."

What was the strength of the kingdom of France, with her rich and popular king, when having an army of eighty thousand strong, Louis Philippe was left to flee out of Paris, and not a man to strike a blow? It was not for the want of practice in war. During three centuries, more than two thirds of the time that nation had spent in the practical improvement of this demoralizing science.

A word futher from the prophet Ezek. 21. 26. "Thus saith the Lord God; Remove the diadem, take off the crown, exalt him that is low, and abase him that is high; I will overturn, overturn, overturn, until he shall come whose right it is." "I beheld, until the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like pure wool !" Dan. 7, 9. But after all, the "overturning," overthrowing, and casting down, which the people may see, if they will—Lord open their eyes—they are still saying in their hearts, "We will not have this *man* to reign over us, we will not have *Emanuel*, we will not have the Ancient of days.—But the time will come "when thousands of thousands shall minister unto him, and ten thousand times ten thousand stand before him :" For the judgment is already set and the books are opened.

If men knew their true interests they would praise God for the set thrones of judgment. "The Lord hath prepared his throne for judgment, he shall judge the world in righteousness, he shall minister judgment to the people in uprightness." Nothing can exceed the solemnity of true and just thoughts of the judgment. "Multitudes, multitudes in the valley of *decision !*"

"Remember the saints are to judge the world." Know ye not, says Paul, that "we shall judge angels :" who will say that there is no need of it, *in these days* ?"

Thousands have realized the results of this blessed faith, and have settled their accounts for eternity. "They shall never come into judgment, but have passed from death unto life." Others reject the counsel of God against themselves, saying of this peculiar people, as such men said of primitive Christians "These all do contrary to the decrees of Cæsar," saying "there is another king, one Jesus."

But why do the modern churches like 'Herod with his men of war, *set him at nought*" all professing to believe in the "Lamb of God who taketh away the sin of the world?"

When called to come out from the ways of iniquity and darkness, and lust, and follow the virgin-life example of "one Jesus," the popular cry is, "We will not have this new doctrine to rule over us—and over our children." "Make us gods to go before us," say they, for as for this Lawgiver who went up into a cloud from Bethany, leaving 'none to declare his generation,' for he talked only of regeneration, 'we wist not what has become of him.' 'Break off your jewels—give us your gold,' say the popular guides, and they are soon dancing around the golden calf of worldly speculation, the source of sensual delight: and these be thy gods, O Christendom, is the language of the gay, licentious throng. "O that men were wise, that they understood these things !"

But say you, the world would come to an end! Well that MIND which comprehends all things from eternity to eternity, can best explain.—"Obedience is better than sacrifice." Is it for us to show that Jesus ante-dates the termination of Man's Lease of the globe? We are tenants at will.

> "How dare you bring your inharmonious heart
> To such a scene? How dare you let your voice
> Talk out of tune so with the voice of God?"

Nay rather let the earth roll on in the grandeur of eternal solitude, than to allow [forever] its glorious surface to be the field of action for sin, and oppression, and unholiness, and iniquity, for which Deity would be justified, [or to use the words of Jesus, "Wisdom would be justified of her children," in blotting out a million of worlds just like this. Nay, come to an end, or not. God will make an end of sin, and, of course, of immortal intelligences, being "conceived in sin and shapen in iniquity." Nay. it a million of globes, new and beautiful as Paradise in its pristine purity, were now in your power, to what order or sect of this sinful race would you dare farm out the territory? Whatever becomes of our race, the earth will be in good hands, and not out of the reach of Creative Power.

Thus while the world claims for itself destruction, by a fiery deluge, we claim a gradual harvest of humanity by the gathering to Shiloh, a Mellennial school for the ministry of reconciliation, calling the elect from the four winds of heaven, the jubilee of emancipation from the slavery of lust and sin.

Would you like to see the diploma from this institution? It is 'the white stone and new name, which no man knoweth saving him who receiveth it.' Rev. 2: 17. But say you, the end is not yet; very good: but because the whole world is not yet ripe for the entire harvest, do you thence infer that no portion of the field is, in the eye of the Lord of the vineyard, ready for the sickle of Omnipotent truth? that because all the cedars of Lebanon are not ready for the axe of the temple builders, that therefore the work cannot begin? We show that the church or temple of Emanuel is a distinct and separate order which cannot blend socially nor politically with this world, much less sexually or carnally in the marriage relation, which is the province of the children of this world and not of the children of light. "The earth is the Lord's and the fullness thereof," Jesus speaks of letting out the vineyard to others. Is the harvest the end of the world? if so cannot the great Householder of the universe furnish his own tenants sentient and rational for this or a myriad of worlds, as readily as the leaf, the twig and the dew drop teem with their appropriate inhabitants.

"Come a little nearer the heart, Doctor," said a wounded soldier of Napoleon's army, a little nearer the heart and you will find the image of the Emperor; come a little nearer to the heart of the soldier of Emanuel and you will find the image of Jesus, and not the image of the god of this world, which blinds the eyes of men; ask your Shaker Brother why he rejects the sexual attractions and "crucifies the affections and lusts" his answer is, I am so instructed by my Lord and Master the spirit witnessing with our spirit that thus and thus only, can we be born of God. The zeal of the Lord of Hosts hath done this; we are forbidden of the Holy Ghost.

Is it for you my friend to dictate what the holy Spirit shall command the virgin followers of the Lamb? "And the Holy Ghost said, separate me Paul and Barnabas for the work whereunto I have called them." On one occasion the ministry were forbidden of the Holy Ghost even to preach the Gospel,—it was in Asia.

"Whether it is better to obey God or man judge ye:" For thus "in the name of our God do we set up our banners." Amen.

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